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THE FEAST OF TABERNACLES.

BY HENRY BACON.

Original.

IN order that subjects may interest and instruct the mind, they must be presented in a pleasing and familiar light—their usefulness and beauty must be made apparent, and thereby the feelings and understanding enlisted toward them. If so, then every advance we make in the knowledge of the manners, habits, customs, and religious ceremonies, of the Jews, and surrounding nations, must facilitate our progress to an understanding of the sacred writings, and discover the more and more to us the beauty and eloquence of the inspired volume.

John vii. 37 : 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.' We here find that our dear Master made a beautiful allusion to one of the ceremonies at the feast of the Tabernacles, yet ordinary readers would never discover it, because of a non-familiarity with the customs of that feast. Soon as we become acquainted with these ceremonies, we are enabled to discover the least allusion to them; and when on reading the teachings of truth, we meet with such allusions, we enter into a perusal of the record with a deep interest and delight that many never feel; all the associations connected with the feast arise before the vision of the mind, and a scene of holy beauty lies before us, as if called up by the spell of the fairy.

If we can engage the mind to study more the inspirations of truth—if we can cause men to feel a delight in reading the holy book of life giving instructions, we shall do a great deal toward exciting in them an interest in the great truths of the religion of the Sinless, and cause them to cherish a portion of the blessed spirit that so constantly animated and guided him.

Humbly hoping that our labors may eventuate in good—may interest and instruct, we intend in the present paper to give a sketch of the origin, design, ceremonies, and usefulness, of the Feast of Tabernacles.

The origin of the feast of Tabernacles was to commemorate the dwelling of the Israelites in tents, or booths, while in the wilderness, after they were brought out of Egypt. Hence the festival was sometimes called 'the feast of tents;' and also, 'the feast of in-gatherings,' because it was celebrated at the gathering of the autumnal fruits. The institution of the feast is thus recorded in Lev. 23. 34 and 43 : 'Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God.'

The celebration of the feast at the time when the fruits of the vine, and field, and tree, were gathered in, and the heart of the sower gladdened by the harvest of his seed, gave to the festival a character similar to the Thanksgiving day of New England. The feast thereby had a double design; first, to commemorate, and bring forcibly to mind, the state of the dwellers in the wilderness; and, second, to return thanks to the Source of the genial influences of the seasons for the garnered harvest; there was a union of religion with amusement—of deep joy and gladness with the most holy solemnity; and taught the world that the mind may devoutly reverence God, and all his hallowed institutions, and the heart at the same time be filled with the fulness of joy—may rejoice in rational festivity.

The similarity between the feast of Tabernacles, and our New England Thanksgiving, is

very apparent. That beloved festival, dear to the heart that loves the memories of home, is peculiarly suited to bring to mind the state of the Pilgrims when they dwelt, as it were, in the wilderness; and as it is celebrated at the close of the year—after the gathering of harvest, it is a fit festival in which a people may engage to offer up united thanks to the Giver of good for the bounteous store of autumnal fruits.

On the return of the feast of tabernacles, or of ingatherings, all the males of the Israelites were commanded to appear before the Lord; and on the approach of the holy time crowds of pilgrims might be seen flocking towards Mount Zion;—from the most distant borders of Palestine they came, and as they drew nigh, felt that the sight of the Temple, where God came nigh to his people, was of itself sufficient to repay all the toils of the journey. We are told, that when the pious pilgrim as he pursued his path to Jerusalem, first caught sight of the up-pointing towers that clustered in the distance, the cry broke spontaneously from his lips—'Jerusalem! thou city built on high! peace be unto thee!' Deep was the love of the Israelite for Jerusalem the city of his God, and many were the sacrifices he could willingly make for her prosperity; yea, as he came within her borders, he felt that he had come to the embrace of his mother—the queen of the world.

On the day preceding the first day of the feast, there were innumerable arrivals of caravans within the holy city; and with all possible haste the people proceeded to erect their tents, or booths, in which they were to reside during the seven days of the festival. The manner of making these tents was such as gave a most pleasing, romantic, and rural charm to the scene around; they were formed by weaving together branches of various trees, that were emblematic, and filled the air with their delicious fragrance. The appearance of this city of tents upon the plains of Jerusalem, can be better imagined than described; and the mind that loves to dwell on such a picture, beholds much beauty awakened as by the spell of enchantment. Yesterday there was loneliness sitting with decay, where to-day are multitudes, and vernal beauty; the sear and yellow leaf scattered on the brown and parched field, yesterday bespoke the triumph of autumn over the richness and loveliness of bright eyed summer; but to-day there are waving over the same bleak spot the olive, the myrtle, the palm,

and willow branch, and all around is as lovely as the season's bridal morn, when the freshness of spring mingled with the beauty and richness of summer.

Within each of the countless booths was plenty and gladness—all the luxuries of an eastern harvest smiled upon the social board, and each heart felt that it had come to enjoy the happiest season of the year; and as multitudes composed the happy band, they who loved to see others rejoicing, were gratified to fulness. The Jews began their day at sunset, and as the mild evening star, glittering on the crown of night, told them that the beginning of the feast had come, all went into their tents, in obedience to the voice that bade them dwell in tabernacles, and the song of heartfelt praise mingled with the evening air.

Soon as the next rosy morn looked from behind the eastern hills, and cast his smile over the glad City, all was in motion; thousands on thousands flocked from the tents toward the temple, there to pay their morning devotions. Immediately on the opening of the gates of the sacred edifice, the silver trumpets were sounded, and all the people permitted to enter.

The sacrifice is now killed, and offered—the fragrant incense is kindled, and, while the place is filled with grateful perfume, all the people unite in acts of devout homage. Next the priest who offered the incense, with bended head and uplifted hands, pronounced on the people the solemn and affectionate benediction—'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious to thee; the Lord lift up his countenance on thee, and give thee peace forever.'

On the first day of the feast, ere they went up to the temple, the people furnished themselves with branches of myrtle, palm, and willow; these small twigs were braided together to form a green and fragrant plume to wave in gladness; this they carried in their right hand, and in their left they bore some of the fruit of citron; thus equipped, the multitude singing songs of triumph, went up to the holy place. While the silver trumpets of the temple, and the horns of the tents, were sounding the time of entrance into the temple, the multitude pressed forward in enthusiasm, waving their branches, to the temple, there to pour out the deep gushings of the heart's affections before the God of Israel—to acknowledge his goodness, and pray for a continuation of his blessing.

One of the peculiar rites at this feast was the pouring out of the water of libation upon the altar; this water was brought in a golden ewer from the crystal fountain, or pool of Siloam; and as this water was emblematic of the sweet influences of the spirit of holiness and truth, our Savior, in the passage quoted from John, alluded to this emblem of the outpourings of the spirit of truth. While the pure water was being poured out on the altar, the Levites sang appropriate psalms—while the chorus of one was sung, the people waved their fragrant plumes; and many were the significant demonstrations of joy made by the vast crowd in the temple, as the exulting chorus arose—‘O give thanks unto the Lord, for he is good, and his mercy endureth forever.’

The hosanna was next sung, and during the singing the priests and people walked round the altar in solemn procession, in imitation of their travelling through the wilderness;—as in remembrance of their journey they walked, they sang—‘Save now I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord. God is the Lord which hath showed us light; bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good; for his mercy endureth forever.’

Thus they sang an invocation for the coming of the Messiah; and thus we read of the hosanna's being sung when the believing Jews brought our Savior into the city. Matt. xxi. 8, 9: ‘And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest.’ The multitude believing at the time that Jesus was the promised Messiah, for whose coming they had so long sang invocations at the feast of tabernacles, now applied to him the hosanna at such times sung; their strewing the pathway with their garments, and branches of trees, betokened deep homage for him, and belief that he had come to victory. The bearing of palms, or branches of trees, is emblematic in scripture records of joy, triumph, and victory; thus in Rev. vii. 9, 10: we read—‘After this I beheld, and lo, a great multitude

which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, and unto the Lamb.’

On the evening of the first day the ceremonies were closed by songs and appropriate dances, while the Levites, who were under the control of the priests, accompanied the song and dance with the music of the instruments of the temple. Every heart was tuned to melody, and deep were the stirrings of the spirit to the high notes of hallowed gladness; all the people felt their equality, and acknowledged the impartial goodness of the Father of mercies; the king grasped, not his sceptre, but the hand of his subjects, or he swept the harp to increase the blissful melody, and unite in the joyance of the occasion; great men and wise—counsellors and chiefs of tribes, mingled with the husbandman and the laborer, in the lightsome dance, and in the vocal chant; the sound of thousands of happy voices gave utterance to the joy of thousands of happy hearts, and religion sanctioned the glad festivity of the hallowed hour; yea, though engaged in the dance, the smile of heaven was on the people, and we are taught that God is worshipped at all times by him who bears within his breast, pure motives, kind affections, and a thankful heart.

When after these festivities had continued several hours, the priests sounded the trumpet of departure—the lights of innumerable golden lamps were extinguished, and the people retired to rest within their tabernacles. Thus passed the first day of the feast; the intermediate days between the first and the last, were less remarkable for ceremonies, but the last was yet more joyous and solemn than any; the remembrance that a year must pass ere they could greet such another day, made them alive to the best use of the remaining hours.

We, who are so far removed from the times, habits and customs of a people like the Jews, can scarce imagine the deep enthusiasm of that nation on the return of these annual solemnities—each family in all its branches gathered together in its own tent, assembled as they were from different quarters, felt the depth of hearty emotion that bathes every feeling in solemn gladness; as is experienced by the genuine sons and daughters of New England, when around the family hearth on the holy, yet joyous day of annu-

al Thanksgiving. And well suited was the holy season of 'the feast of ingathering,' like that of our own annual day, to quicken every moral feeling—to bind the heart more to its kindred, and elevate the soul to closer communion with its God—with the hallowed influences of divine truth, and the inspirations of the solemnized and meditative heart.

What a beautiful hour to sit beneath the stars and meditate, was that which succeeded the close of the first day of the feast; when the last sound of the harps, cymbals and lutes, had died upon the ear, and no sound was heard, save perchance the low breathing of the harp of some pious minstrel who sings his closing lay, the tone of which coming through the soft air hushes the spirit to a holier calm, and perfectly fits the soul for deep and solemnly tender musings. At such a time the mind of the meditative Israelite would be filled with thoughts of the wondrous love of God manifested in so many ways toward favored Israel; and his heart would glow with gratitude, as he traced the guiding influence of the hand of Jehovah in all the mighty events which preceded and followed the deliverance from the iron yoke of Egypt; these meditations would serve to strengthen his confidence in the sure bestowment of all that the same omnipotent Divinity had promised, and elevate the soul far above the influence of fear and doubt.

But they who witnessed the pouring of the pure waters from the crystal fountain of Siloam, are not the only ones who can be benefited by devoting hours to meditation on solemn things. While the spirit tabernacles in the flesh, there is need of oft turning from the perishing things of earth, to the undying hopes of immortality—to soar on the wings of faith above the alluring tones of the unstable world, and keep on our steady spiritual flight till mortality and decay have faded from our view, and we catch the sweet tones of angelic harps, and gaze on the glories of the eternal city of our God. There are deep stirrings of the spirit within our fleshy and decaying tabernacles for a more enduring home; there is within a thirst that the waters of Siloam cannot quench, nor aught of earth satisfy; but the gushings of the living fountains of eternal truth, unsealed by God's anointed, can, and do, allay this thirst of the high soaring spirit, and strengthens it for a bolder and steadier flight.

The Jews sang when they drew waters from the fountain of Siloam, the words of the prophet

Isaiah, xii. 3. 'Therefore with joy shall ye draw waters out of the wells of salvation.' And the prophet gives good reasons why they should thus draw in joy, for he permitted them to cry—'Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also has become my salvation.' The Savior well knew these expressions of confidence in God, when on the last day of the feast he cried, 'If any man thirst, let him come unto me and drink;' and this invitation bade the Jews to come to yet stronger confidence in the Father of mercies—confidence that extended beyond the borders of fast decaying time, and bade them, in the full assurance of faith, to live in the expectation of enjoying the feast of joyous immortality.

Amid all the fountains to which man bids his fellow man to come, there is but ONE whose waters fail not to satisfy the soul; this was opened by the inspiration of God, while all the rest were made by man's ingenuity, and therefore are partial, imperfect, and unsatisfactory. The streams of partialism may have satisfied to fulness the thirst that exists in some for the horrific and terrible; but never have they, nor never can they, satisfy the holy desire that flows from the benevolent heart for the reconciliation and happiness of the universe of intelligences. Who ever drew in joy waters from the oft broken fountain of partialism? Who ever felt joy in thinking that thousands on thousands are to welter in unending agony—suffer an eternal thirst for a draught of joy? No child of God—no disciple of the Beloved—no benevolent heart ever drew in joy such waters, or felt the thirst of the soul satisfied thereby.

Ask of the disciple who has been taught of Jesus, and caught a portion of his spirit, if he does not ardently desire the salvation from sin of all, and he will answer, Yes! and he will tell how often he has wrestled in prayer for the quickening spirit to convert the careless, establish the wavering, and make perfect the advancing christian; the pure flowings of the truth as it is in Jesus, can abundantly satisfy the desire—the thirst of the most benevolent heart, and in truth cause all to 'draw in joy waters out of the wells of salvation.'

The apostle Paul, who had near access to him who was the truth and the life, has well recorded the strong hope of the christian, his devout belief, and earnest longings; and his language

is such as to cause us to imagine that he drew his similitude from the closing scene of the feast of tabernacles. Says he, 'We look not at things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.'

The temporal tabernacles erected for the feast were soon and easily removed, and the desolation of the scene around again told the beholder that the death of the year had come, and he had need of a more enduring tabernacle; so with the tabernacles of mortality—they are soon to be removed, and desolate indeed were the prospect before us, did we not indulge in the expectation of being received into a home where decay comes not, and death is not known. True says Paul—'We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit.' This 'earnest of the spirit' is 'the divinity that stirs within us—'tis heaven itself that points an hereafter, and intimates eternity to man.' The hope of blissful immortality is the fountain of consolation; 'let him that is athirst come; and whosoever will, let him the water of life take freely.'

LINES

WRITTEN IN AN ALBUM, UNDER THE REPRESENTATION OF A HELMET, PLUME AND SHIELD.

Original.

HELMET and plume, and brazen shield—

Fair lady! say, for what are they?
As monitors stand they revealed,
Some kind instruction to convey?

Hark! list their tale! Long years have passed,
Like suns that rise, and rise to set,
And lo! the rough and angry blast,
Is rudely roaring round us yet.

Long years have passed—ah! 'twas not so,
When we, of knighthood's kingly gear,
Were carried forth to breast the foe,
And boldly brave the tilted spear!

Oh! he who bore us proudly on,
In that last, fatal, mournful fray,
Thought on his many victories won,
Nor doubted, in the least, the day.

He doubted not—but, ah! the hope,
Which with that day was fresh and bright,
Did, but its budding petals ope,
To fade like that day's long lost light.

We failed him, lady! hostile spears,
Despite our barrier, pierced his heart;
Yes, we, the tried of former years,
Forgot, that day, our wonted part.

He fell! the grave hath triumphed o'er
His sword, his glory and his breath;
And, guardians of his life no more,
Behold us—fellows in his death.

Yet, there's one lesson we would fain,
From this, fair lady, teach to you;
O, let it on your heart remain,
In lines indelible and true.

There's shield, or, casque but one, which worn,
Can with a real protection bless;
Nor plume, save one, which can adorn,
And those are—Truth and Holiness.

Then, lady, take them, they will prove
Thy guardian mid life's dang'rous way;
They'll gird you round where'er you move,
With an impervious array.

And, when stern death would strike you down,
This casque and shield shall ward his sting;
And, that bright plume, for aye, shall crown
Thy victory o'er that tyrant king.

D. J. M.

North Yarmouth, Maine, May 1836.

A LETTER.

Original.

'It is better to dwell in the wilderness, than with a contentious and an angry woman.' PROVERBS xxi. 19.

Dear Mrs. S—. You may be surprised to see the above passage of scripture placed at the head of a communication directed to you, from your friend. Rest assured that it is not placed there from any unkind or disrespectful motives,

nor as a reproof, of which it is thought you are in particular need ; but it is placed there simply for the purpose of calling your attention to some moral considerations with which domestic happiness is deeply concerned. I am confident that a letter of this description will be more acceptable to you, than one which should abound with fulsome flattery, as too many letters do that are addressed to females. I am disposed to think that the communications of the latter description, have originated with those who have undervalued the good sense of your sex so much as to suppose, that females are generally better pleased with such things, than with subjects addressed to the understanding and judgment, and which relate to the moral and religious interests of community. Perhaps, however, *fashion* may have dictated the style of many such communications, where the writers may have had very high opinions of the mental qualifications of those to whom they have written. But fashions, which do injustice to one half of our race, should be abandoned. But I am wandering from the object of this letter.

As you have recently entered into the obligations, and commenced the duties of a matrimonial life, and as yet are unacquainted with all its cares and perplexities, I have deemed it proper to call your mind to the contemplation of some things which must be avoided, to have the marriage life a happy one. It is not supposed that you have been thoughtless on these subjects ; and very probably you have anticipated much that I am about to write. Your eye has been upon the passage with which I commenced, and doubtless you have supposed that I should say, that no family can be happy where the wife is an angry and contentious woman. And, Mrs. S., would not your friend be justified in saying so ? Is not the remark true ? If so, how cautiously will the discreet woman guard against the evil. We do not wish to be understood, by our remarks, as intimating that women are more prone to be imprudent and contentious, than men are ; probably the fact is otherwise. There are many bad husbands, and some of them are rendered so by the indiscretions and unpeaceful conduct of their wives. Whenever the defection exists, it should be corrected. Solomon might have said, and said correctly too, 'It is better to dwell in the wilderness, than with a contentious and an angry man.' This, however, does not militate against the justness of the saying, when applied to wo-

men. Because men are contentious and angry, it is no less censurable for women to be so.

The dwellings of men are particularly under the care and supervision of your sex, and their character is very much what your sex may please to make it. They may be the abodes of contentment, peace and joy, or of disquietude, contention and misery, as female influence decides. If a wife maintain a mild, soothing, peaceable spirit—if her husband goes and comes, and always finds her the same angel of peace—always exerting her powers to make his home comfortable and blessed, unless he be a fiend in human shape, that home will be his pride, his joy, his delight. His tedious, unhappy hours will be those which compel him to be away from that home. He will always gladly exchange the bustle, turmoil, and perplexities of business while out in the world, for the retirement of home, and the joys which he ever finds ready to meet him at his own cheerful fireside. If the world has wronged him—if fortune has proved adverse—if disappointments and sorrows have fallen to his lot, there is one at home, who is always faithful—who deeply sympathizes with him in all his afflictions, and who, with gentle words, is ever ready to soothe his troubled spirits. May such ever be the home of your husband.

How different is the home where '*a contentious and an angry woman*' presides. Complaints are always on her tongue—trifles excite her anger—a word or a look which she dislikes, (and she is very prone to dislike that which pleases her husband) is enough to raise a storm which rages for hours. The last sound, which reaches the husband's ear, as he leaves home, is the murmuring or angry tone of his wife ; and on his return the same sound admonishes him that his unhappy home is near. If he is visited with misfortunes and disappointments in his commerce with the world, it gains for him, not sympathy and soothing words from his wife, but volumes of censure and abuse. If he seeks his own house to shelter him from the rage of men, it is only to meet a fury there.

Such is the character of an angry contentious woman. And it is better to dwell in the wilderness, than with her. We hope that there are not many who come up to the representation which we have given ; but unfortunately there are some. Solomon says : 'The contentions of a wife are a continual dropping.' Prov. xix. 13. You will excuse me, if I introduce the remarks

of Dr. Adam Clarke, on this passage. He says: 'A man who has got such a wife, is like a tenant who has got a *cottage* with a *bad roof*, thro' every part of which the rain either *drops* or *pours*. He can neither *sit*, *stand*, *work*, nor *sleep*, without being exposed to these droppings! God help the man who is in such a case, with *house* or *wife*.' Some men who have unfortunately been connected with such wives, finding no rest at home, have not made their dwelling place in the wilderness, to escape their trouble; but they have done worse—they have spent their leisure time at taverns, and other places of public resort and amusement, where the temptations and allurements of vice are spread before them, in their various forms and fascinations; they have plunged into every species of dissipation, excess and vice. Such are the means which sometimes bring ruin and misery upon once happy families.

You have entered into a new field of action, but by all means avoid contention. There are many trials and perplexities which will arise in your path. Your husband will not always think, nor speak, nor act as you wish to have him; but be careful that you do not render your differences greater by giving way to angry passions. A mild, conciliatory, and affectionate deportment will ensure you much greater influence with him, than rashness, impetuosity, and ill humor. I am apprised that you and your husband are not exactly agreed on religious subjects. Suffer not your differences on this point to alienate your affections. Religion is sacrificed in angry disputes and broken friendships. You may very properly converse with each other, on this important subject, but be careful to do it in a right spirit. Do not labor to see how far you can differ, but to see how nearly you can agree. If he likes to attend a different meeting from the one which you wish to attend, let the spirit of accommodation direct you on this point. It is desirable that you should worship together, if possible; and perhaps he will be willing to go to your meeting a part of the time, if you will yield the other part to go with him. I should advise you to do so. This would look well. It would manifest that peaceable spirit which is always commendable. If you cannot consent to this, go to your respective meetings alone. But I must confess that here is danger. The affections of husband and wife are very apt to be alienated by such means. In fact, where they

must separate on the sabbath, it seems to argue that there is existing between them an unaccommodating disposition which is always dangerous to domestic happiness.

Do you recollect the two Mr. M's? they commenced the world with very fair prospects. Their marriages seemed to be very happy ones. They, by their industry, accumulated sufficient property, to render their circumstances easy, although they were not wealthy. How altered now is their situation! Their respectability, their property, and their happiness are all gone. They, however, went by degrees. The commencement of their fall is traced to religious dissensions between them and their wives. They were Unitarians, and were accustomed to attend Unitarian meetings; their wives became converted to Methodism, and they were advised not to give their husbands any peace, until they were converted. Domestic peace, from this moment, was broken. If they attended the Unitarian meeting, they were sure to be severely lectured for it, when they came home, by their wives. Finding that they could not attend their own meeting peaceably, they left off attending any. They gradually lost all relish for religion, judging its effects by the sad alterations which they realized in their now censorious, but once affectionate companions. They soon began to spend their sabbaths and evenings at alehouses, and at other resorts of the abandoned and ruined. The rest of their history you know. By all means, then, avoid angry contentions with your husband on the subject of religion. They will neither improve your or his religious character. Remember that on this and all other subjects, '*A soft answer turneth away wrath: but grievous words stir up anger.*' And also remember that, 'Better is a dry morsel and *quietness* therewith, than a house full of sacrifices with strife.' I am too well acquainted with your disposition and prudence, to believe that you will introduce into your family strife on religious subjects, unless you become a fanatic; if that should be the case, the consequences may be very undesirable. Fanaticism and prudence are but seldom found together. We should all obey, as much as possible, the dictates of that 'wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' Your husband is a professed Universalist. I hope you will ever find him to be a practical

one; and if he is, you will never have just ground to complain that he is unkind. I could wish that your sentiments were in unison with his. You would be more happy if they were, and he would be much gratified.

I will not tax your patience with a longer epistle; (or you may call it a moral lecture). I hope you will not be offended with the freedom of style which I have used. I thank you for the books which you have sent me by Mr. P. In return, I send you Ballou's Treatise on the Atonement; Paige's Selections; and Whittemore's Notes on the Parables. If you will read them candidly, they will be a preventative for that fanaticism to which I have alluded. Give my respects to Mr. S.

Yours, affectionately,

W.

PUBLIC WORSHIP.

Original.

THERE are many good reasons that might be presented, why people, especially those who would wish to be considered christian people, should attend public worship on the sabbath. And no excuse, I am confident, can be urged for a neglect, a constant neglect of this important duty.

Many there are, who absent themselves from the house of God, for reasons which they would be ashamed to express, even in private confidence. And others, through unthinking negligence, or unmeaning slothfulness, but seldom visit the tabernacle of the Lord.

Exertion is often made to prepare for a part of the day only, and consequently it so happens occasionally, that the preacher is obliged to address an imaginary audience, and in fact scarcely able to say *we*. Such a state of things ought not to exist. The minister is not only disheartened, but embarrassed, and he has every reason, necessary to convince him, that his services are but lightly esteemed, and his removal from such a people would to them be a source of no unpleasantness or regret. Therefore if he should do his duty in such a case, he would preach his *farewell* without delay.

In order to strengthen and encourage the hands and hearts of one another, all should at-

tend meeting. In almost every society there are different classes of people—the zealous and active, who always attend meeting—the lukewarm and well disposed, but careless, who irregularly visit the church of God, and the cold and indifferent who never go to meeting unless on some singular or important occasion. Now, for the support of religion and divine worship, one of the first class is worth four of the second, and a thousand of the third.

How pleasing is it to the feelings of the preacher, to behold around him on the sabbath, in the sanctuary of the Lord, a goodly number, yea, all of his friends, and those *are* his friends, who constantly attend on his ministration, and as *such* he should ever regard them.

'How good and how pleasant (said David) it is for brethren to dwell together in unity.' The advantages arising from meeting together on the sabbath in the house of worship, are many, and highly important. It tends to create a more extensive acquaintance with our Maker, in the first place, and secondly, it is a means of obtaining an increase of that knowledge, which above all other is most desirable, a knowledge of spiritual and heavenly things.

We know this is not our abiding place—here we have no continuing city, but our home—our Father's house is beyond the territory of earth—it is located in heaven. Consequently, we wish to know something respecting our journey, our duties, and our final place of abode. Meditation on these things is the employment of christian assemblies.

Thirdly: By meeting together on Sunday for religious purposes, a bond of union is formed, and the ties of paternal friendship more strongly cemented. Brotherly love is brought to bear with increased force against every unholy and uncharitable passion.

Discord and malice are removed—harmony and love are made the fruits of such a social meeting.

Fourthly: Character is preserved by attending to the ordinances of religion and the public worship of God. Reputation is made good, and respectability receives a powerful aid. The man who has been so unfortunate as to lose his standing and popularity in the world, may regain them in a great measure, by observing the commands of God, and paying a proper regard to the services of Jehovah's holy temple.

Fifthly: It is for the temporal interests of man

as well as the moral, to attend church on the first day of the week. Many convincing instances might be produced, to show that the constant worshipper has excelled the negligent in point of temporal prosperity.

The good always do well, and are happy, while the bad seldom prosper, and are miserable.

Lastly : Community is greatly benefited from the observance of the Lord's day. A spirit of concord and of peace, is begat in the minds of the people, and a salutary influence follows religious worship, which tends to improve society, and produce general good. The prosperity and best welfare of the country at large, in no inconsiderable measure depends upon the institution and maintenance of religion.

In the perpetuity of freedom, peace and national honor, the holy sabbath, and the sacred services of public worship, are found to be a powerful auxiliary. These, and many more, are the advantages resulting from a proper regard to the sabbath, and its public ordinances. Kind reader ! what think you of all this, as it respects a neglect from punctual attendance on the services of God's house : are you guilty ? Can I say, 'Thou art the man ! thou art the woman ?' If so, cease to do wrong—learn to do well—no longer furnish a bad example for others to imitate, but awake—arise, and do your duty. Go to meeting on the sabbath with your household, and honor the preacher with your presence, and God with your devotions. Help kindle the fire of sacred love upon the altar of sincerity, and thus aid in the diffusion of life and heat throughout the congregation.

So long as coldness and inactivity is attached to any people, so long will they be unable to do good, or benefit themselves. Universalists should combine with their glorious faith the zeal of the orthodox, who are worthy of all credit for their order. Life and animation must exist in all societies, in order to prosper. A disposition to bear and forbear—to build up the cause, and to enjoy good meetings on the sabbath, should be cultivated by every Universalist. 'I speak as to wise men.'

A. A. F.

FEATHERS sport lightly on the waves,
While pearls lie hid in ocean caves ;
Learn then from this whene'er we read,
What to pass by, and what to heed.
The floating feathers of Folly are easily sought,
But to gain pearls of Wisdom, use lab'ring thought. B*.

WHAT IS A UNIVERSALIST ?

Original.

THE study of any particular science, the pursuit of any peculiar profession, or an association with any particular class of people, can never fail to have its influence on the mind and character of the man. The blacksmith who swings the ponderous hammer, and makes the stubborn iron bend to his uses, becomes hardy, strong and robust. The sailor who is accustomed to ascend the tottering mast in all weathers, soon acquires a spirit of adventurous daring, which will be displayed not only while he is following his regular business ; but also on almost every other occasion. On the other hand, the man of trifling and effeminate pursuits, becomes imbecile, timid and irresolute. The astronomer, whose eye wanders from earth to countless spheres—who speculates in worlds and other suns,—acquires those lofty, enlarged, and extensive views which characterized Galileo and Newton. If the inanimate world can have so much effect upon our character—if speculations on the perishing things of this world, can imbue us with feelings, views and dispositions which are analogous to themselves—how much more must the society which we frequent—how much more must the minds with which we come in contact, operate upon us, and mould our temper, habits and disposition after the patterns continually before us.—Man is a social being, and in a great degree, *imitative*. It will be generally found that however strong a man's principles may be, however bright his intellect, and however good his disposition, a constant association with persons of a contrary cast, will exercise an influence over him for evil. There is no adage more true than this : 'Evil communications corrupt good manners.' But however powerful may be the influence exercised upon us by our good or evil associates, there are many considerations which tend to check or overcome it. It is not an actual consequence of seeing evil constantly, that we should become evil ourselves. In our intercourse with the world, we frequently find ourselves placed in contact with individuals of no high claims either to virtue or intellect. Yet, in such cases, we are careful not to permit ourselves to be warped aside by evil example. We fling behind us the bad qualities of those with whom we have to deal, we address ourselves to their better qualities ; and

when we have done with these objectionable individuals, we hasten to such society as we prefer—to those whose conduct we can regard without offence. Far different is the case, where an individual is compelled to associate continually with bad company. It is not in human nature to live entirely alone—to take no interest in the affairs of those around us. We find that we need the sympathy of our fellow creatures—we also become interested in their joys and sorrows—we are obliged to join with them in plans for our common welfare. Such are the cases when a lad goes to sea, and is confined on shipboard for many months with one class of men. Also, when a man is confined in the same prison with others. Here he cannot choose his society—he cannot flee from the conversation of the vicious. He must hear their oaths and their blasphemies—he must become connected with them in their labors. Now perhaps many of their plans will have a spice of mischief in them—and as the individual thus confined to their society, cannot do any thing but in unison with the others, he is, in a manner, compelled to do as they do. Being yoked with them, he must draw in the same direction. We also know that no man likes to have the ill will of every one about him. Few have sufficient resolution to be hated and continually jeered and reproached, for non-conformity with the ways of their associates. But there is a still more powerful way in which these evil influences may be exerted on one who has before been comparatively innocent. We are prone to form attachments. Both friendship and love are natural to our race. Now when a virtuous being forms an attachment to one who has many failings, he or she will first begin to look upon the vices of the beloved one with allowance; then without blame, and finally with partiality—then is the unfortunate lover transformed and rendered as vicious as the one beloved. Look at the wife whose whole heart is devoted to her husband. She has made him her idol.—She loves him with all his faults. Yes, his very faults are precious in her eyes.

But it is not possible that any woman should place that full reliance upon her husband's excellence and correctness, which man accords to his Maker. The first idea the christian can have of God is—perfection. That God can do no wrong, is a self evident fact. He therefore places full reliance upon the correctness and excellence of the attributes of the Creator. He wor-

ships, loves, and adores, with his whole heart, the Being whom he has been accustomed to regard as the Father of the universe. Here then the influence of association is calculated to exert its most powerful sway upon the mind and the character of the professor. Now, if he regards God as a being made up of wrath and vengeance—or if he believes that the Creator hath no mercy on sinners and unbelievers, he will love and worship those peculiarities which he imagines to dwell in the character of God. No wonder then that the fires of Smithfield burned so brightly—no wonder that bigotry and all manner of uncharitableness has been the curse and the disgrace of the christian church. We may well say that in this case, as in others, 'Evil communication corrupts good manners.' We know that in monarchical countries, the manners and fashions of the court rule all the higher classes of the nation. Every one who can afford it, takes the style of dress and equipage from the heads of the nation. Why is it so? Is it not because they look up with deep respect and veneration to the royal family? Is it not natural, then, that mankind should imitate the God whom they profess to worship? If He is then regarded as a cruel and vindictive being, is it not natural that those who think him so, should learn to be cruel and vindictive too? We must allow that the burning faggots, the knotted scourges, and dark dungeons of the inquisition are a very good imitation of 'hell torments!'

But if we regard the Supreme Being as the great fountain of every good and perfect gift—if the God whom we would worship and adore, is a being of exhaustless benevolence—if his mercy and loving kindness endure forever, is it not natural that we should endeavor to imitate these attributes of the Divine Being? He is not a Universalist, in verity and in truth, who does not show himself to be practically so. When his religion exercises its legitimate influence on his mind, it will cleanse his heart from all uncharitableness and hatred. It will render him merciful to his fellow creatures. He will forgive them, even as God has forgiven him. Therefore, in answer to the question, 'What is a Universalist?' I would reply, one who, by vindicating the character of God, and placing it in the most lovely view, gives 'glory to God in the highest'—and by imitating his example, and cherishing the divine virtues, breathes nothing but 'peace on earth and good will to men.'

STANZAS.

Original.

WHY did I leave my happy home ?
 Why did I friendless wish to roam
 Through life's uncertain space ?
 For here, I find no kindred dear,
 To sooth, or wipe the falling tear
 From my dejected face.

I've sought for pleasure, in the smiles
 Of short lived friendship's fatal wiles,
 But found no solace there ;—
 In glitt'ring toys, I placed my trust,
 Alas ! they crumbled back to dust,
 And left me in despair.

I've sought for pleasure in retreat,
 And often have I found it sweet
 To leave the world awhile ;—
 But weariness soon made me say,
 Here is no peace—I must away,
 'T will not my heart beguile.

I've sought for bliss, in gay attire—
 I've fed the mind with strong desire
 For splendor, and for show ;—
 But sad and sick'ning to my heart,
 I bade those fond desires depart,
 And to oblivion go.

I've sought, in vain, for bliss on earth—
 I've found that all its scenes of mirth
 Were fleeting as a dream,
 Which quickly—quickly flies away,
 As dew before the rising day,
 On folly's idle stream.

F. A. H.

THE DOCTRINE OF JESUS CONTRASTED
WITH THE DOCTRINE OF THE SCRIBES.

BY THOMAS JONES.

Original.

'The people were astonished at his doctrines, for he taught them as one having authority, and not as the scribes.' MATT. vii. 28. 29.

THIS is the testimony of St. Matthew concerning Jesus Christ. The scribes were writers and teachers of the law. They taught the people their sense of the law. But the text seems to inform us, that the people were sensible that they did not teach with authority, as did Jesus Christ. The scribes as expounders of the law,

sat in Moses' seat, but taught for doctrines the commandments or traditions of men, without any force. They did not preach the powerful truth of God, of which the human heart is made susceptible. But every word Jesus Christ said was powerful, and had the sound of supreme authority in the ear of reason. He could say truly, 'The words that I speak unto you, they are spirit and they are life.'

Jesus Christ never sought any accommodation with the scribes, but openly charged them with hypocrisy, one of the worst crimes. And also with taking away the keys of knowledge, and with not entering in themselves, and with hindering others, who were disposed to enter into the kingdom of salvation and eternal life, opened upon earth. The doctrine of the scribes and that of Jesus Christ, may be contrasted, by which we may discover the weakness of the one, and the power of the other. The doctrine of the scribes was very different from the doctrine of Jesus Christ, respecting the disposition of God toward mankind. The doctrine of the scribes, as well as that of the heathens, supposed that the Deity had little or no natural and parental concern for mankind, his offspring, but needed much importunity to regard them at all. And hence the general sentiment among the Jews was, that all ignorant of the law were accursed. Jesus Christ commanded his disciples when they prayed, not to be as the hypocrites, the scribes and pharisees. For, said he, 'they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.' 'But thou when thou prayest, enter into thy closet, pray to thy Father which seeth in secret.'

Again, we read, 'when ye pray, use not vain repetitions as do the heathen, for they think they shall be heard for their much speaking.' 'Be ye not like unto them.' 'For your Father knoweth what things ye have need of before ye ask him.' 'After this manner, therefore, pray ye, Our Father,' &c. The prayer which Jesus Christ prescribed to his disciples, is a humble and solemn acknowledgment of parental goodness in God toward all mankind, and expresses the filial desire of the heart imbibing righteousness, that God's name should be hallowed, and his moral will be done upon earth. It taught them to ask the forgiveness of God, as they forgave those who trespassed against them. The forgiveness of God here implored, intends his

ceasing to inflict upon us judgment, in his providence, in this world, for our past evil deeds. The forgiveness asked of God in this prayer, has no reference to eternity. So when any sinner confesseth and forsaketh iniquity, he findeth mercy. He findeth, by means of his reformation, all the amelioration of his condition, which circumstances make possible on earth. Such is the established order of God upon earth.

As to the forgiveness of sins, in reference to eternity, or our possessing endless life, bliss and glory, it is proclaimed as an act of God by an eternal purpose of grace, exhibited in the death and resurrection of Jesus, and published in the gospel, saying: 'through this man is preached unto you the forgiveness of sins.' And by this prayer in question, the protection of God is implored for deliverance from evil; and all power is ascribed to God forever, as supreme ruler. The doctrine inculcated by this prayer is full of authority, and reaches the heart. It argues for man a powerful claim upon God, calling him 'Our Father.' Yea, and the faithful heart feels its claim allowed and accepted, by confidence in, and peace with Almighty God. This prayer gives us authority to account ourselves the children of God without fear, with all certainty. And hence we read: 'to them that received him gave he power to become the sons of God, even to them that believe in his name.' They feel power of mind within, from what they believe as revealed in the gospel, to become in the full assurance and confidence of the heart, the children of God. They apprehend themselves the children of the living God! 'Heirs of God, joint heirs with Christ Jesus.'

There surely was a very great difference between the worship of the scribes and pharisees, and that prescribed by Jesus Christ. The scribes and pharisees worshipped God for show, to be admired by the multitude. They made broad phylacteries, long prayers, wore sad countenances, and disfigured their faces. But Jesus Christ forbade his disciples to imitate the worship of the scribes and pharisees, in their worship and devotion, saying, 'when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast.' It is not the duty of any one to punish the body for past sins, but it is every one's duty to cherish the body discreetly, that it may have strength to perform the daily task of life. The pharisees sounded a trumpet before their alms, to procure the praise

of men. The natural feeling of sympathetic good will was dead in the pharisees. But the disciples of Jesus were to act from the benevolence of the heart, and then they would want no witnesses. True virtue is contented with itself, and covets not to be known. This is the internal principle of virtue which belongs to human nature, as in the image and glory of God. This is the moral taste of the human mind. The most holy place of the most high God.

Preach to mankind traditions, ceremonial duties, severities to be inflicted on the body, yea, or torments imagined in the world to come, will they operate upon mankind to do the holy commandment of love? Nay, all these things, like Mount Sinai in Arabia, gender to bondage.—They have accompanying them fear that hath torment, but no love. No, love only springs from a knowledge of the divine character of God as love. And verily, such knowledge is as acceptable to the mind, when found unprejudiced, as light is to the eye, or as air is to the powers of respiration. We read the transport of an unbiassed mind, saying, 'My heart and my flesh cryeth out for the living God.'

From this text, I state the following proposition for discussion, viz: That the truth of God, so far as known to public teachers, should be taught the people, as they are able to hear it, and should not be concealed. And the first article of divine truth that mankind ought to be acquainted with, is the natural benignity of Almighty God. That he has no hidden cruel design against any one, for any purpose whatever. That his grace, as Creator, embraces the whole human race.

Against the natural benignity of God, as of universal extent, a great majority of voices have hitherto objected; yea, ever since the days of Origen in the third century, who was its advocate. And the doctrine of reprobation was greatly cherished by some of the reformers. For it was in the church of Rome before the reformation; yea, and unto this day, it finds advocates among protestants. By reprobation is meant, God's having ordained some men to sin and impenitence upon earth, and to endless punishment in the world to come, to glorify his justice.—Yes, I can aver, that all this is believed in dread solemnity thrilled with horror. But all this wreck of feeling, this tumult of soul, raised to awful anxiety by natural sympathy, is quelled by the sincere infatuation of received opinions, and

every plea of reason silenced, for the moment, by a resolve of all things into the sovereign will of the great Supreme.

That many who worship God sincerely, and desire to be holy unfeignedly, are imposed upon by this sentiment; we have no doubt. But all who have escaped its fangs of enchantment, and now see clearly that the God of infinite goodness never devoted any of his offspring to sin, and then to endless misery, by a decree, no, not to glorify himself, or reveal his glory. They, I say, feel very anxious to set this matter in a clear light, that a knowledge of the natural love of God may cast out all fear, and from a commanding authority inspire with the love of true righteousness. Those who now see clearly that God can glorify himself, or reveal his glory more, in the eternal salvation of all sinners from sin and misery, and their perfect holiness, than in their endless sin and misery, feel impelled to contribute their efforts, to set this matter in its own clear light, that God may be adored, and mankind profited. Are we asked again, If the vile sinner who has hardened his heart to every outrage, shall not bear his iniquity? We answer and say he doth, and he will as long as he shall be found in fact a sinner. And the established consequences of sin, have a tendency to lead to repentance and reformation. 'Oh! the solemnity of this inevitable process.' But the gospel says to every one inquiring for salvation: 'Thy sins be forgiven thee, go and sin no more.'

But as faith cometh by hearing, it is necessary that there should be a statement made of the revealed plan of God, that men may believe. And that God is naturally and necessarily benignant, and that his grace embraces all mankind, is proved from the holy scriptures, and reason. 'The Lord is good unto all, and his tender mercies are over all his works.' And the Lord Mediator hath authorized us to conclude, that God is good to the evil and unthankful. No one has ever arisen among men, and said, God the self existent, is naturally malignant. All confess God to be naturally good; but some declare, that he is made malignant by man's sin. But we say this last assertion is a mistake. We, indeed, maintain, that God chastises for sin, for the sinner's moral profit, but that God is not made malignant towards man by sin. This is proved by the holy scriptures, and by the laws of nature. For we read that God commended his love for mankind while yet dead in

sins, by Christ dying for them. That Christ was manifested to put away all sin. That God sent his son not to condemn the world, but that the world through him might be saved. This God would not have done, if he had been malignant. And by the laws of nature, God shows himself good to all; his sun rises upon the good and evil, and he sendeth his rain upon the just and unjust, equally.

We take a stand, then, and say, as God is self existent, and naturally and necessarily all powerful, so is he naturally and necessarily good. And as the living God, he must delight in his own life and nature. So that whatever he has done, he has done in conformity to the tendency of his own nature. And all that he has done, has been accomplished in goodness and kindness towards mankind. From the two witnesses we have consulted, viz: revelation and nature, we believe God is love. And as love, God sent his Son into the world to save it from sin, and to bless it with the hope of eternal life through him. This doctrine the Son of God maintained in all his discourses and parables come to our hands. He called sinners to repentance, because there was mercy for them. Because the kingdom of heaven was at hand, even the manifestation of life and immortality in Christ for us. He cordially invited the weary and heavy laden to come to him, and to enjoy rest. He said to the self accusing sinner, 'Thy sins be forgiven thee, go and sin no more.'

And as St. Paul said in his day, 'Why should it be thought a thing incredible with you, that God should raise the dead?' So I would say, why should it be thought a thing incredible with any, that God should save sinners? And if it be allowed that God does save some sinners, why should he not save all sinners?

If natural death had been any hindrance to the triumph of eternal life at last, God Almighty would not have suffered it to be. For he knew the end from the beginning, and was able enough to shut out death from his creation. It was his design and choice, to make the first Adam of the earth earthy. But it was his will that as through the first Adam came death, so should the resurrection from the dead come by the second Adam. For all that die in the first Adam, are to be made alive in the second Adam. As we read, 'as in Adam all die, even so in Christ shall all be made alive.'

And if God all wise and omniscient had fore-

known that sin would have been a hindrance to the full triumph of holiness in due time, and to the perfect happiness of man in the celestial state, he was able enough to have shut sin out of his creation, but he did not. And in the process of time, fallible man, even 'all flesh,' were found to have corrupted their way upon the earth. But in this fallible state, man is called by the gospel to resist temptation, and walk circumspectly by its wisdom, yea, while yet encompassed about with many infirmities, and hereby to show forth true virtue. And here the truly virtuous are duly honored and rewarded. And on the other hand, the disobedient and vicious, are justly degraded and punished. But according to the natural benignity of God, the principal end for which he made man, could not have been affected by his permission of sin and death, even endless life,—the inheritance incorruptible and undefiled. God was all sufficient in wisdom, power and goodness, to have guarded and protected his chief object in man's creation, from defeat. And shall any dare presume he has not done it? God forbid. Hence, we may read with triumph, 'O death, I will be thy plague, O grave, I will be thy victory.'

Are we asked, Why did God ever suffer death and the grave to exist, if they are to be swallowed up in victory? Suppose we say in answer hereto, God permitted them to be, because he knew he had power enough to swallow them up in victory, and that hereby his power would be more known or manifest, in their utter destruction. So also where sin has abounded, there grace much more abounds in manifestation, by its full pardon, and moral sanctification therefrom. Hence we read, 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.'

The Son of God in his benignity upon earth, revealed the love and mercy of the invisible Jehovah to men. As we read, 'No man hath seen God at any time, the only begotten Son in the bosom of the Father, he hath revealed him.' Again, 'We have seen his glory, as the glory of the only begotten of the Father, full of grace and truth.' The fullness of grace and truth that appeared in Jesus Christ, was the fullness of the grace and truth of Jehovah—of God manifest in the flesh. Jesus Christ was indeed a real man, but he was in God, and God in him. It was God in him that healed the sick, cleansed the

lepers, and raised the dead. Hence he said, 'It is the Father doeth the works.' He could say and did say, 'I am in the Father, and the Father in me.' And said Paul, 'In him dwelleth all the fullness of the Godhead bodily.' No man was ever exalted to his dignity. He saw the Father. He healed by a power of life dwelling in him, and said to the leper, 'I will, be thou clean.' His apostles were delegated by him, and healed in his name. Jesus never refused healing to any that applied to him. He granted all applicants their requests in full.

His wonderful parables of wisdom represented the benignity and mercy of the invisible God towards mankind, yea, towards 'the rebellious also.' So did the parable of the lost sheep, and careful shepherd, who could not make himself contented with the ninety and nine that went not astray, but he must seek the one lost till he found it. And when he found it, we read of no driving home with anger, no upbraiding with past faults, but he laid the lost one found on his shoulders, and carried it home. He giveth liberally, and upbraideth not.

The parable of the younger son, who had done all in his power to shut himself out of parental favor forever, and to ensure perpetual indignation and utter rejection, is represented as kindly received, and lovingly entertained. No wonder the people were astonished at the doctrine of Jesus. They had walked in great moral darkness. They knew nothing of God, but, as represented by the pharisees, as a hard master. To hear, therefore, of his mercy without limits, his grace knowing no bounds, astonished them. And for men who never understood that the gospel of the New Testament had any more grace in it, than to offer men eternal life upon certain conditions, it is now astonishing to them to hear what is in this day heard, and proclaimed, as it were, upon the house tops, even that the eternal God resolved to produce mankind, because he had an eternal portion to give them, even immortal and celestial life. That he made them, principally for this end. That he made it sure and certain, before he created the world. That this gift of grace is universal. That this free gift is come upon all men to the justification of life. That all men shall be made alive in the immortal state, in the image of the second Adam, by his agency alone. That Jesus the only Son of God, came into our world clothed in human nature—partaker of flesh and blood, as the son of the virgin,

to reveal all this grace to mankind, and to prove it by the facts of his death and resurrection.

The gospel calls upon all indefinitely, to hear and receive the testimony of God concerning his Son, even that he hath given us eternal life in him. This is as new a doctrine in some places now, as it was in Athens, when St. Paul preached Jesus and the resurrection. But this doctrine has authority in it, far beyond what the scribes ever professed their doctrine had. It gives to the mind receiving its joyful sound, peace and joy. It washes away all sin from the conscience, by free pardon. It gives abundant entrance into the holiest by the blood of Jesus. Such is the new and living way consecrated for us in Christ. We now stand saved in heart for eternity by his authority. For he said unto the eternal Godhead his Father, 'Thou hast given him authority over all flesh, that he might give eternal life to as many as thou hast given him. Upon this foundation laid, let us who believe, do good unto all men, and evil to none. For God is good unto all, and his tender mercies are over all his works. Glory be to God. Amen.

MOUNT AUBURN.

Original.

A SOLEMN sensation pervades our breast as we tread the paths of this city of the dead, gaze on its temples, and remember that those who people them were torn from the home of love, the arms of affection, and from the social hearth that was wont to hear their cheerful tones, which never more will be illumined by the light of their smiles.

But the deep sadness of our feelings is softened by the thought, that here the living may visit the couch of the departed, strew around it flowers,—those sweet emblems of their bright career, but frail and perishing natures of the early dead—and bedew the emerald sod with the tears of affection; and though the loved and lost cannot return to know how our souls were knit with theirs, or to see the sacred tearful tribute we pay to their memory, still it is a blessed privilege thus to come, and it exerts a soothing power over the afflicted heart. O I have tho't, as I have gazed on the flowery turf, that the heart would be less desolate at parting with the objects of its love, could we be permitted in so

beautiful a spot as this, to visit their dear remains, and feel that the cares and ills of life shall no more disturb their peaceful bosoms, but that from this quiet bed their spirits have arisen, and found a happier home in the mansions of eternal bliss.

It is a sweet, a holy thought that we may here end *our* journey. Oft times when the tones of affection and friendship have greeted our ear, and our path is gladdened by the joys of social life, a thought will cross our minds that ere long we may be called to bid adieu to the loved of earth, to break the tenderest ties, and 'the places that now know us, shall know us no more forever;' we fear that our name will cease to be heard, and soon perhaps forgotten. O it is a melancholy imagination that we shall cease to be remembered by those who now love us; come then to this sweet spot, and hope and feel that it will not be so; think that a few—the chosen few—will love the grove where we lie, keep bright and fresh the flowers we favored above our lowly bed, and treasure us in their memory when all the rest of the world shall have forgotten us.

Then let us cherish the kind affections; nourish the seeds of virtue in our hearts, and exert our powers to promote the happiness of our fellow beings, that our memories may be sweet, unmixed with bitter recollections. And with the poet I would say—

'O may not undistinguished be my grave;
But there at eve may some congenial soul
Daily resort, and shed a pious tear,
The good one's benison—no more I ask.
And oh! if heavenly beings may look down
From where, with cherubim, inspired they sit,
Upon this little dim discovered spot,
The earth, then will I cast a glance below
On him who thus my ashes shall embalm;
And I will weep too, and will bless the wand'rer,
Wishing he may not long be doomed to pine
In this low thoughted world of darkling wo,
But that, ere long, he reach his kindred skies.'

E.

CONTENTMENT. Contentment inclines us to good actions. Innocent pleasures, also, have a healthful influence upon the body and mind. As melancholy and grief wear away our strength, so it is proportionably increased by cheerfulness and joy. The mind would often sink under the weight of its sorrows, if it did not receive an impulse from some other source.

HAPPINESS.

Original.

THE declaration that the christian course is one of trial and sorrow, is a malicious slander on the cause of Christ. He says, 'My yoke is easy, and my burden is light;' and thousands of the weary and heavy laden under the oppressive and galling yoke of sin and bondage have thrown off their load, and found his declarations true. The ways of religion 'are ways of pleasantness, and all her paths are peace.'

Those who are seeking for happiness in sin, are chained in a fatal delusion; or even those who are dreaming to find it in the riches and honors of the world, independent of the religion of Jesus Christ, are doomed to be fatally disappointed even should they obtain their anticipated wealth, and doubly disappointed should they fail; and that failure is very probable, for worldly honors and wealth are obtained but by few. A competence for ourselves and children is all we need, because it is all we can enjoy. To labor to amass a fortune for them to the neglect of cultivating our own mental powers, is doing more than our part. It is but laboring to keep them in idleness, and the bequest of a fortune too often proves a curse instead of a blessing.

Let me then recommend the reader to seek for happiness in an object all can obtain; and one which will certainly yield him permanent felicity. It is the religion of Jesus Christ. It is free to all classes and conditions of men as the crystal streams which flow down from a thousand hills! All we have to do is to come and partake of the waters of life freely without money and without price. Then you may go on and seek for wealth and fame directed by the hallowed voice of religion—and whatever you obtain under her guidance and instruction, may be enjoyed in peace. 'Seek *first* the kingdom of God and his righteousness, and all these things shall be added unto you.'

Man is continually in pursuit of happiness, and too often is striving to obtain it in the momentary objects of this fleeting world. Some seek for it in riches; some in stations of honor; some in science; some in eloquence; some in the breath of fame; some seek it in deeds of valor in fields of carnage and war; and some on the thundering battle ship which proudly rides the ocean. But riches are perishable—stations

of honor must soon be resigned—the tongue of eloquence must be stilled in perpetual silence—fame, like the fairy vision of beauty, must be laid in the cold grave—proud laurels plucked from fields of war, must soon wither and fade—and all the cares and anxieties, which pervade the bosom or distress the mind, must be hushed forever! But that happiness which the gospel of Jesus Christ imparts, shall never fade, nor pass off like the vision of a day—but shall cheer us through life, and beat the last feeble pulse of mortal joy, and benignly brighten our longing hope for a future world, as the dark shadows of death are gathering around us! This happiness is an antepast of heavenly glory. It shall wrap around us a drapery not of earth, and through a resurrection introduce us into heaven its final home, and be the companion of our bosoms 'while life and thought and being last, or immortality endures'! It is imperishable as that God from whom it emanates. It shall live, when the scenes of earth are no more! It shall flourish when all sublunary beauty decays. It shall roll on in immortal triumph when globes are stopped in their mighty course! It shall be held in cherished remembrance when all we once valued and pursued on earth is forgotten. It shall shine with increasing lustre and glory when the sun sleeps in his clouds;—yes, when the stars that burn like embers on heaven's broad hearth are extinguished in night! It shall live immortal when death itself shall die and be no more.

J. B. D.

Provincetown, June 1, 1836.

ADVICE TO A YOUNG LADY.

Original.

As the female is destined to move in an elevated sphere, and to exert an influence upon society which will be felt in all its members, it is of the first consequence that the mind be elevated by education, and that a young lady should adorn herself with the ornaments of literature and the charms of a sound and a well regulated understanding. Remember, my friend, that the spring time of existence is the season to store the mind with useful knowledge; it is the time to sow those seeds of virtue and truth which will

God with all their hearts, and most fervently give glory to his name, the real, assignable cause is, they have not understandingly realized as they ought his loving kindness and tender mercy. Ignorance of the great mercy of God lies at the bottom of that heart, in which praise to God is not a spontaneous emotion. A mountain of ice, chained to the human heart, could not more thoroughly freeze up the spirit of devotion, than such ignorance; therefore, it was the great object of our blessed Master and his disciples, to make known to the world the great love and mercy of God. This should be the object now, of all who wish mankind to worship God in spirit and in truth.

Any sentiment which in the least throws a shade over the bright shining of our heavenly Father's love, is calculated to lessen the spirit of praise in the heart of man; and as that shade grows darker, colder and colder will be the heart of worship; and when the shade becomes so black as entirely to conceal from human vision infinite mercy, devotion's flame will entirely cease to burn, and despair will ensue.

When David called on others to praise God, he placed before them the same inducements which had begotten the spirit of praise in his own soul. He did not drive them to despair with terrors. Hear him speak: *Praise ye the Lord. O give thanks unto the Lord: a hearty good will for his mercy endureth for ever.* Helen was too much overcome by her own bitter reflections to oblige him, and it was not until the shades of night began to set upon the waste of waters, that she recollected she was all alone with Edmund. She said to him—'They have left us—have they not? Let us overtake the rest of the company.'

'They have all gone home,' said he—'but we can follow; although we shall not overtake them.'

'It is immaterial,' said she, and they directed their footsteps homeward. They had some distance to walk; and although Edmund was full of the matter, yet he deferred opening his heart to her, until towards the end of their journey.

They had reached a shady part of the road, where the trees met over their heads, and from which they could see the glimmering of the lights in Mr. Tripp's windows. Edmund began to walk very slow—and after a moment's silence, said, 'Helen!' She started from a revery into which she had fallen, and looked up.

no doubt that he was in this world. No one would seriously contend that he composed his Psalms in a different world from the one in which we now reside. Previously to his writing the above passage, he had been in the lowest hell, and had been delivered from it. Where then was the lowest hell? Are we not correct in replying—it was in the world where David was? or had he been in some other world to realize this hell, and now had permission to come upon earth to relate his marvellous deliverance from it? This is not the common idea of things. People generally suppose that sinners go from the earth into hell; but we never heard it urged that they come from hell upon the earth, which must have been the case with David, if the hell in which he had been, was not in this world.

It may be said that David was not delivered from the lowest hell after he had actually been in it—but that he was delivered from going there. This may appear plausible; but we must allow that David himself knew how this affair was, whether he actually got into hell or not. Let him inform us how it was. He says: 'The pains of hell gat hold upon me: I found trouble and sorrow.' This shows that he must have been where hell was, otherwise its pains could not have got hold upon him.

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Helen sunk, with a wild scream, upon the breast of her beloved—and Edmund sneaked off like a convicted thief. That night there was no sleep in the house of Captain Tripp.

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all souls to repentance. 'Let us praise the God of heaven, for his mercy endureth forever.'

B. W.

CORRECTED REPUBLICATIONS.—NO. IV.

Original.

REMEMBER THY CREATOR.

'Remember me!' the Mother,

In fond affection, cries,

As, from her warm and last embrace,

Her child in sorrow flies—

'For, oft beside thy cradle bed,

Full many a weary watch I've led;

And oft my heart hath felt with thee

The sting of pain—remember me!

'Remember me!' the Father,

In manly sorrow's tone,

Exclaimeth, as he bids adieu

To his departing son—

'For, when in youth you disobeyed,

And, in my hand the rod was swayed

To chasten thee, thy childish plea

Had struck the stroke—remember me!

RELIGION PROGRESSIVE.

BY REV. D. ACKLEY.

Original.

'But the path of the just is as the shining light, that shineth more and more unto the perfect day.'

Prov. iv. 18.

THE sacred writers often compare the origin, progress and perfection of the christian religion to various and dissimilar things in the natural world.

Jesus Christ, the great founder of christianity, has likened it to 'leaven'—'the mustard seed'—'the pearl of great price'—'treasure in a field'—'the corn' and to 'the vine.' And in our text the wise man has compared it to a 'path that shineth more and more unto the perfect day.'

No doubt Solomon had his mind upon the progress of the sun towards the horizon; and his gradual and increasing brilliancy from thence until he arrives to his mid day glory and perfection.

What a beautiful and striking figure to illustrate the rise, progress and perfection of the love of God shed abroad in the heart of the sincere and humble christian!—How lovely, how desirable; yes, how important is a transition from a state of temporal darkness to a state of pure

and useful of the advantages

and so

more

and

vice to her. Accordingly she went. She found about a dozen of both sexes collected together at the house of a Mrs. May, who had several daughters, and was very anxious to marry them off. Here, after partaking of some light refreshment, they planned their walk. They set out. Edmund placed himself by the side of Helen, and his attentions were now so pointed, that she could not avoid perceiving his object. In their ramble, the company passed near the cliffs, and the perturbation of Helen's mind was apparent to every one. She gazed sadly out upon the sea, and sighed deeply. Every one present, excepting Edmund, attributed her agitation to the right cause; but he had been unusually complimentary to her that afternoon, and imagined that the dose was now in full operation! He thought he had made such an impression on her heart, that if he did not anticipate her, she would very soon pour out her whole soul, in protestations of love, to him. He even assumed some little airs on account of his victory; and looking upon her as his conquered captive, paid less attention to the common forms of politeness, than usual; and instead of the humble lover, assumed more the style of the domineering husband. But her heart was far away; and she scarcely knew or cared what he said or did. The rest of the company, perceiving that Edmund walked very slow, and rather avoided them, imagined that he and Helen were edifying each other with tender discourse, and politely walked out of the way. Helen was too much taken up with her own bitter reflections to observe it; and it was not until the shades of night began to set upon the waste of waters, that she recollected she was all alone with Edmund. She said to him—'They have left us—have they not? Let us overtake the rest of the company.'

'They have all gone home,' said he—'but we can follow; although we shall not overtake them.'

'It is immaterial,' said she, and they directed their footsteps homeward. They had some distance to walk; and although Edmund was full of the matter, yet he deferred opening his heart to her, until towards the end of their journey.

They had reached a shady part of the road, where the trees met over their heads, and from which they could see the glimmering of the lights in Mr. Tripp's windows. Edmund began to walk very slow—and after a moment's silence, said, 'Helen!' She started from a reverie into which she had fallen, and looked up.

'I suppose we understand each other, by this time,' said he.

'Well,' said she.

'I suppose I must now demand a decisive answer. Our courtship'—

'Courtship!' cried she, starting aside and trembling like a leaf. 'What mean you?'

'I hope that by this time,' said he, haughtily, 'we may drop disguise. You are sensible that I speak of our marriage.'

'Your words are like a dream—an unmeaning dream to me,' said Helen, in astonishment. 'Our marriage! Do you suppose it possible for one who has ever been honored with the love of Charles Andrews'—

'He is dead—he was false!' cried Edmund. 'Ay, be he both dead and false'—said she—'do you suppose that I could for a moment supply his place with you. False he never was. If he is dead—the dead Charles is more to me than the living Edmund. I look forward to the hour when I shall meet him in Heaven. Until then, I am the betrothed bride of death.'

Edmund stood a moment, filled with the rage of a demon—of pure affection, he was incapable—but he had set his heart upon the match, for her old grandfather was rich.

A stir was heard in the bushes near them. 'Noble and true hearted girl!' cried a youth bounding towards them. 'I have heard all that has passed between you. Now, thou pure and constant creature, let me press thee to my glowing heart forever. Friend Edmund, Charles is not dead—but, if he were, it seems that you would belie me in my grave!'

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TO SERENA.

Original.

WHERE'ER I roam, in field, or wood,
Or by the glassy streamlet's tide,
Or mid the flowers the garden yields,
There memories of thee abide.

The stream beside our father's home,
The green leaves of the bower near,
The violets round thy favorite path,
All murmur of a form most dear.

I cannot hear a bird pour forth
Its music in our cultured grove,
But I must wish that one could hear,
And for that one I look above.

Still, dear sister, I would not call
Thee from thy peaceful home in Heaven,
For he is there—that noble one—
To whom thy heart of hearts was given.

Yes, it will ease earth's farewell pangs,
'Twill spread a smile on death's pale face,
To think I shall—life's drama o'er—
My sister, and that one embrace.

B*.

East Cambridge.

SINCERE PRAISE.

Original.

'I will praise thee, O Lord my God, with all my heart : and glorify thy name for evermore; for great is thy mercy toward me : and thou hast delivered my soul from the lowest hell.'

Ps. lxxxvi. 12. 13.

THESE are not the words of cold insensibility upon which kindness had exerted its power unfelt; they are not the mockery of a hypocrite's tongue, which, with hollow professions, draws near to God; but they are the utterance of sincere praise.

When the voice of the sweet singer of Israel, thus, in fervent praise, ascended up to heaven, the tide of gratitude had arisen to overflowing in his heart. With *all his heart* he praised God, and promised to glorify his name forever. For mighty, irresistible reasons he sung the praises of infinite mercy. He had felt that mercy; it had been his companion through every vicissitude of his life. When he was young, it had lighted up his earthly pathway; now that he was

old, it did not forsake him. When friends and children turned their backs, and fled from him, or by ingratitude and treason sought his ruin; when unholy passions had led him astray, he was not forsaken by the mercy of God; that came to his relief. When his enemies had gathered around him in thick array—when his sun of life and love and happiness was overshadowed with a world of darkness and sorrow, guilt and misery; when he was sunk down to the lowest depths of human wo and ruin, even then, mercy from above came, and with her cheerful light dispelled the gloom—with her gentle hand removed his galling chains—with the oil of gladness encouraged his faltering heart, and with the strength of Omnipotence raised him from the deep pit of human suffering into which he had fallen.

The Psalmist delighted to sing of divine mercy. It was a theme that arrested his whole soul, and which occupies a great portion of his religious writings. The everlasting, forever enduring mercy of the eternal God, is a subject which runs through all the Psalms of David, connecting them together by a chain more precious than one of gold doubly refined. No feeling heart can read these Psalms without being fired with the spirit of true devotion.

The subject of infinite mercy is one upon which every christian dwells with peculiar pleasure. That mercy is everywhere seen, and felt, where man lives, and moves, and has a being. It is stamped on all our Maker's works; the whole creation bears its impress; it is visible in the organization of the human system; it is realized in the daily bounties of the divine hand, and its unbounded excellence is above all displayed in the perfect and unfailing plan of universal holiness and happiness, and consequent deliverance from sin, sorrow, and from all that bears the name of death.

Notice the occasion of the praise and glory which David so fervently rendered to God. It was the great mercy which he had realized from God. It was not the fear of ceaseless wo that made him so devotional; but it was mercy's gentle hand which had touched his heart, and kindled his whole soul into praise. It was mercy which led him to the determination that he would always glorify the name of God. And we would ever have it remembered, that it is the spirit of mercy and love and that only, which can inspire true devotion in any human heart.

If there are any of our race, who do not praise

went forth to fight Goliath. Here was centered his confidence when he said—"Thou comest unto me with *staff*, and *stone*; but I come unto thee, in the name of the God of the armies of Israel, whom you have this day defied." And, continued my instructor, 'wouldest thou fully understand this name, and become acquainted with the glory it contains?'

'Yea, Lord,' I replied.

'Call me not Lord,' he rejoined, 'for I am thy fellow servant, and of thy brethren the prophets, and have come to instruct thee, in the way of the Lord more perfectly.'

Then he touched my eyes with a salve, which he called understanding, saying—*I will anoint thine eyes with eye salve, that thou mayest see*—when lo, I beheld, on an extensive scroll, which stretched from sky to sky, this name,—'I AM.' The scroll was of the purest white, so that no fuller on earth can whiten like unto it; and the words, 'I AM,' were written in golden letters of the largest size, much larger than any I had before seen. There were many lines on this white parchment, and the name 'I AM,' stood at the head of each one. The words which were annexed to this name of God, I could not read. A thick mist enveloped them. And I said,—'What means that other writing, which I cannot decipher?'

He fixed his ardent, and beauteous gaze upon me, and sweetly enquired—'Dost thou wish to read that writing?'

'Yea friend,' I warmly replied. Whereupon he approached nearer to me, and I discovered his wings. I was terrified! I knew it was an angel. But he perceived my terror, and in soothing accents, said—'Fear not; I am Gabriel who stand in the presence of God, and have come to bring you good tidings of great joy, which shall be unto all people.'

Then he presented me a golden cup, from which I drank a liquid, which he called—'GOSPEL FAITH'—when suddenly the mist and obscurity vanished from the writing on the parchment, and my terror and dismay fled from me; and I read the following, which stood before me in the order, in which it is here presented to the reader:—

'I AM—THY STRENGTH.

I AM—POWER.

I AM—THY JOY.

I AM—THY COMFORT.

I AM—THY FRIEND.

I AM—THY STRONG TOWER, AND FORTRESS.

I AM—THY DELIVERER.

I AM—THY PRESENT HELP IN ALL TIMES OF TROUBLE.

I AM—WITH THEE, AND NEAR THEE, AT ALL TIMES.

I AM—THY SALVATION.

I AM—THE SAVIOR OF ALL MEN.

I AM—THE GOD, AND PROTECTOR OF THE WIDOW AND FATHERLESS.

I AM—THE FRIEND OF THE FRIENDLESS AND FORSAKEN.

I AM—THE FOUNTAIN AND SOURCE OF ALL YOUR COMFORT.

I AM—WITHOUT VARIABLENESS, OR THE SHADOW OF TURNING.'

I perused each line with wonder and admiration, and shouted aloud, 'Glory to God in the highest! In this name I will put my trust, and forever confide.' But the fear arose in my mind, and this damped my joy, and cooled my thankfulness, that this revelation might not be for me—It may be, I said, that this name of God is not for all. The question arose—*Is it not confined to some particular age or nation?* As I thus enquired, I discovered that the Sun had gone down, and that darkness had thrown his mantle over the earth; all was serene and beautiful. The pale moon shone dimly from her orbit on high, and the twinkling stars, as they sent forth their feeble rays, added to the lustre of the delightful picture.

My attention had been so engrossed with the conversation of the angel, that 'stilly night' had come upon me unobserved. My companion knew what was passing in my mind, and arrested my attention, by the enquiry:—

'Dost thou fear, that this name, which you have seen written in letters of gold, by the finger of the Great Eternal, is not for thee, or may be confined to some particular age or nation? Speak freely,—and fear not.'

I frankly answered—'I do thus fear.'

Then he reached forth his hand, and touched my eyelids, and anointed them with a wash, which he called—'EVIDENCE'—and bade me look up to the heavens. I looked up. The scroll had disappeared. But I saw, written in letters of living light, exceeding in brightness the sun at noon day, between ORION, and the PLEIADES, the name of God. Though the characters were lighter, and brighter, than any thing I had before seen, I could both look at, and read them, without painful emotions.

And the angel that talked with me, said—'What seest thou?' And I answered—'I see bright letters, after the name of God.'

And he said, 'read them aloud.'

And I answered, 'I can read only the name of God—"I AM."'

Then he placed at my lips, a large phial, from which I drank a refreshing beverage, which he called—'PERFECT-LOVE'—the effect of which was, he said, when received by mortals, in connection with the liquid called 'GOSPEL FAITH,' to cast 'out all Fear.'

Having drank copiously of 'perfect love,' I looked up to the heavens, and saw written, between Orion and the Pleiades, the following :

'I AM, THAT I AM. THIS IS MY NAME FOREVER, AND THIS IS MY MEMORIAL, UNTO ALL GENERATIONS.' Exodus iii. 15.

Beholding this inscription on the heavens, instead of producing pain, filled me with ineffable pleasure, and caused me to exclaim, 'Show me more of the glorious character of him, to a knowledge of whose name, I have now come.'

Then he took me by the hand, and said, 'Go with me, and I will show thee the glory of God.'

So he took me unto an exceedingly high mountain, which commanded a view of the world. And he placed in my hand, a glass called—'TRUTH'—through which he directed me to look. I obeyed. It brought before me all things. By its aid, I looked beyond the darkness of night, and saw all creatures, and the end for which they were created. That end was, the ETERNAL HAPPINESS of all mankind. On every part of the vast creation, I saw inscribed the Maker's name.

On the blue and spangled arch of heaven—on the mountains and vales of earth—on each tree, shrub, flower, plant, and spire of grass, I distinctly read—'The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, and transgression and sin, that will by no means clear the guilty.' See Exodus xxxiv. 57.

I saw men suffering affliction, but on the instruments with which they were chastised, I read these words inscribed—'Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. No affliction for the present is joyous, but grievous; nevertheless, afterward, it yieldeth to them who are exercised thereby the peaceable fruits of righteousness.' See Heb. xii.

I looked up to the heavens, and beheld there

inscribed—'THE MAKER OF ALL THINGS, IS GOD.' On another part of the vaulted arch, and distinctly read—'ALL THINGS ARE OF GOD, WHO HATH MADE OF ONE BLOOD ALL NATIONS OF MEN, TO DWELL ON THE FACE OF ALL THE EARTH.'

I gazed intently on these fair inscriptions, and was about to exclaim—'Great and marvelous are thy works, Lord, God Almighty; just and true are thy ways, thou king of saints,' when my attention was arrested by the voice of singing. I turned, and beheld at a great distance from where I was standing, in the plain below, a company of singers, clothed in white raiment, each of whom held a harp. They mingled their voices in sweet accord, and in notes of the purest melody, as each touched the strings of his harp, hymned forth the praises of their Creator.

I was enchanted. I stood mute and motionless for some moments. The sound died away, and the performers were hid from my sight, by means of a cloud, which intervened between us. At length, I addressed to my companion the question—'Who were those? and from whence came they?' He answered :

'They are they who have washed their robes, and made them white in the blood of the Lamb. They are denizens of this world, who have purified their hearts by faith, and now sing the praises of God, with the spirit and understanding also; and they make melody with their voices, and with their hearts unto the Lord.'

I looked unto the east, and saw a company of men, clothed in tattered garments—poverty was their companion, and persecution their lot. Yet they were sought by all the afflicted. The halt, blind, and lame, were brought unto them, and were healed by the laying on of their hands. Disease and death obeyed their voice, and success attended them wherever they went.

'And who are they?' I anxiously enquired. He answered :

'These are they, whom the Son of God hath chosen, from among men, to bear *his name*, which is the *name of God*,—(he being the brightness of the father's glory, and possessing the fullness of the Godhead—) 'to the gentiles and Jews, to open their eyes, and turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and an inheritance among all them who are sanctified, by faith in Christ Jesus.'

They were soon followed by an immense company, who believed in God, and trusted in his

liberal christians a progressive work upon the heart and affections of the children of men, producing a corresponding effect upon the moral conduct.

But there are some, in modern times, who tell sinners that they can 'get religion' all at once, in a day, an hour, or a moment. One man told me he got his religion on a certain day, on such an hour in the day, by the side of the public road. (There are many who receive seed by the way side). But how do their notions of religion compare with the metaphorical instructions in our text? The path of the just, that is, christianity is like the shining light, that shineth more and more unto the perfect day. The sentiment of the text is, that the active christian is always making acquisitions to his religious knowledge; that he is ever advancing from 'glory to glory'—from 'strength to strength.' But if the common notion be true, religion is very far from being like a 'path that shineth more and more.' It is like a path that receives all its light at once. Like Jonah's gourd that grew to perfection in one night.

Did you ever know a man become a mathematician in one day, hour or moment? or a philosopher in a month or a week? When you see this then think that Jonah's gourd is a good emblem of the rise, progress and perfection of the love of God shed abroad in the heart.

It is just as absurd for a man to say he has all the knowledge of mathematics at the first moment of his birth, as it is for a man to say he has all the love of God at the first moment of his birth.

ers. But how does such extensive knowledge, among young converts, compare with the instructions of the apostle, when he recommends milk for babes in Christ?

When you see the mustard seed start up and grow ten feet high in one night, then begin to think the christian religion is the work of a moment—that a man can be a devil to day, and a saint tomorrow.

Reader, think not that you can gain all the divine knowledge and wisdom you need in one day or one hour. Did the apostle Peter 'get all his religion in one day or one week, month or year? No. He was very far from being 'perfect and entire, wanting nothing,' when he was first converted to a knowledge of the gospel. At that time he did not know that the gospel was designed for the Gentile as well as the Jew. Neither did he know that Jesus, by his death and resurrection, would 'bring to light life and immortality,' of course he could not at that time enjoy the distinguished blessings resulting from such a faith. He advanced forward progressively in the path of the just, which is as a shining light, &c.

Therefore, reader, be encouraged to exercise the faculties given you, to 'grow in knowledge, and to add to your faith, and to your love, and to your mercy.'

O, 'twas indeed a fearful time,
 When freedom trembling bent in fear,
 Lest tyrants should the pilgrim clime
 From her protection rudely tear;
 From Bunker's heights the beacon flame
 Rose till it spann'd the broach arch'd sky;
 And blazoned forth, to show the shame
 Of the dark foes of liberty.

God of the nation's might ! we call
 Still for true strength and aid from Thee ;
 And thankful praise thy name for all
 Our fathers were, and all we be.
 Still be thy banner, which is Love,
 O'er our land's age, as o'er its youth ;
 And send thy Spirit from above,
 To give the world Freedom and Truth.

East Cambridge.

B*.

A PLEASANT EXCURSION.

Original.

ON one of the warm afternoons of last month,
 I went forth into the field, and sat me down be-
 neath a shady tree, to enjoy the cool breeze,
 and with it the fragrance of the
 flowers, which bounteous

'Mortal, despair not, neither be discouraged.
 I have come to lead thee in the way of truth; to
 open your eyes, and impart the information you
 seek.'

Thinking myself entirely alone, I was startled
 by the sound of the voice. I looked up, and
 saw a man before me, clothed in shining gar-
 ments, in whose countenance I discovered
 friendship and love. On perceiving my surprise,
 he said—'Fear not! be not dismayed—I am thy
 friend, and will show unto thee, the way of life
 and salvation.'

And who art thou? I enquired.

'Ask not my name,' he replied—'but trust to
 my guidance, and it shall be well with thee.'

There was something in his manner, and tone
 of voice, and every gesture, and expression of
 his countenance, which overcame all my fear,
 restored my wonted composure, and awakened
 within me a desire to obtain his guidance, and
 secure his instruction. Accordingly I said—
 'What wilt thou say unto me?'

He answered—'Thou desirest to know who
 made all these wonders, which have engrossed
 thine attention. I will tell thee. 'The Maker of
 all things, is God. And he sustains to thee the
 relation of Creator, Father, Preserver, Friend,
 and Savior. Hast thou ever trusted in his
 name?'

And what is his name, I enquired, that I

bade me farewell. The disappointment of not being permitted *then* to enter the holy city, and the loss of my heavenly companion, caused a deathlike chill to pass over my whole frame—this aroused me. I came to myself, and behold it was all a dream.

I found myself sitting quietly in my study; the sun had gone down, and the chilly east wind blew freshly upon me. On the desk before me lay a sermon which I had but just finished, upon the text, Zeph. iii. 12. 'I will leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord.' My wife was standing by my side, with one hand on my shoulder; and the first words I heard, were—'Husband, you ought not to sleep here, with this cold east wind blowing upon you—you will be sick.'

It was some moments before I could fully satisfy myself, that what I have now related, was all a dream. It was Saturday night, and the sermon, I had prepared to preach unto my congregation, the next morning which I accordingly did. It was then my intention to publish it in the 'Repository'—but as the main part of the discourse was embraced in my dream, I concluded to write the latter, and this I have now done.

Kind reader—having followed me through this narration, read with due reflection, this portion of scripture: 'God speaketh once, yea twice, yet man perceiveth it not: In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.' Job xxxiii. 14. 15. 16. 17.

Portland, Me.

D. D. S.

MEMORY OF THE PAST.

Original.

O IT is sweet at summer's eve,
When winds and waves are sleeping,
And dewy night, her balmy tears,
On earth and flowers is weeping,
To roam abroad; while glittering stars
Their radiant light are throwing
On hill and dale, and in the heart
The gush of memory's flowing.

The memory then of other days
Opes the deep fount of feeling,
And gushing streams of sacred thoughts
O'er the hushed heart are stealing.
Each moment, thought on thought flows in,
The spirit still more saddening,
Till heaven and earth and sea have not
The feeblest power of gladdening.

But though when memory opes the fount,
Dark streams of grief are gushing,
Yet I'll not ask oblivion's seal
To stop the waters rushing;
For who would wish the power to lose
Of loves and joys remembering,
Though on those visions of the past
Sorrow's dark shades are trembling?

E. Cambridge.

B*.

MISAPPREHENSIONS IN RESPECT TO THE LABORS OF UNIVERSALISTS.

Original.

In many instances the labors of Universalists are misunderstood, and motives and designs are charged to us, which reflect no honor upon our efforts. We can demonstrate that our designs are misapprehended; and probably to this may be traced that untiring, that unchristian opposition, which our denomination has received for many years. It is supposed that Universalists are united together, only to oppose established opinions, and bring into reproach long venerated institutions; that when the victory is achieved and the triumph gained, we are to be disbanded and cease to exist. Like a company of volunteers, raised for some emergency, when the cause which gave us being shall cease, we also must be annihilated.

Nor is this opinion confined to those who openly oppose our doctrine; but we shall find among us, many who have but little sympathy with the gospel of Christ, who have but little attachment to religious institutions, but whose union with us arises from opposition to some sect which they wish to bring to nought. And such persons always look with a jealous eye upon the introduction of any custom or form, however good it may be, if that custom has been adopted by a sect whom they dislike.

We have met with persons, who claimed to be Universalists, who could furnish no reason in favor of the sentiment, and seemed to feel uneasy

when a sermon was preached, which breathed a spirit of deep and fervent piety. And when questioned, why they called themselves believers in the salvation of all men, when they hardly admitted the existence of a Savior; they would settle all difficulty with the remark, 'I am not an orthodox.' So long, then, as some of the professed friends of truth contend that their uniting bond is an enmity to another creed, we cannot blame its opposers, if they arrive at the same conclusion.

That we are opposed to orthodoxy, so called, we freely admit; but not because it is thus named. We reject not the creeds and doctrines of men because they are supported by a peculiar class of men; but we do reject them because we deem them false, contrary to the doctrine of the Savior, and injurious to the best interest of men. And on this point, we wish to be understood, that while we seek to purify, we may not be regarded as seeking the prostration and ruin of pure religion. We wish to call the reader's attention to the following topics, on which our views have been misrepresented.

1st. We are considered as enemies to religion, to experimental piety, and to repentance. True we have spoken against the *means* which have been employed to make men religious. We have censured the *efforts* to lead men to repentance, and have condemned the exertions to produce experimental piety, which means and efforts have been employed by certain sects among us. But why have we spoken? because we are enemies to these things? Nay: because we are friends to them. Believing that religion is not the fruit of terror; that piety springs not forth from wrath, and that anger does not lead to true repentance, we have always condemned such means when employed, to produce the end in question. And we feel assured, that when profession is put for practice, the creeds of men for the word of God, there can be but little of repentance, piety, or religion.

2. We have spoken of the professions of men, and of their attachment to ordinances, hence many have concluded, that we deem all professions to be wrong, and all ordinances to be injurious. We have objected to creeds, when they are opposed to the scriptures; we do object to all ordinances and institutions, which mar the simplicity of the gospel, and render null and void the death of Christ. But does it follow, that we shall have no creed, if it is based upon the bible,

and serves as a uniting bond to believers? Shall we have no ordinances, if they harmonize with the simplicity of the gospel? Every one can discover the difference between an opposition to the creeds and institutions of man, and an ardent attachment to such as harmonize with Divine truth.

3. I am free to confess, that as a denomination we have gone full far enough in our opposition to those forms and ceremonies which are such powerful weapons in destroying error and building up divine truth. And I think we have not been sufficiently definite in marking the distinction between an opposition to the abuse of an institution, and a hostility to the institution itself.

If our friend gives unwholesome instruction to his child, is it the dictate of wisdom to withhold good instruction from her offspring? If the preacher of error is zealous, shall the minister of truth keep silence? If men pray for one thing, and then preach in opposition to their prayers, does it become the man who can pray and preach consistently, to restrain prayer? Neither does it become us to reject those institutions, ordinances and customs, which can be made so subservient to the truth, simply because other sects have used them, and in some instances abused them.

Brethren, think of these things, and in the words of St. Paul, I beseech you to 'beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and after the rudiments of this world, and not after Christ.'

M. H. S.

Quincy, Mass.

RE-UNION OF FRIENDS IN THE FUTURE STATE.

Original.

WHEN the Savior was on his way to the garden of Gethsemane, the scene of betrayal, he offered up a prayer of warm and fervent feeling to the Father. He prayed for his disciples, for believers in all ages, and for the world of mankind. At the conclusion of this soul breathed petition, he prayed that those whom the Father had given him as the first fruits of his ministry—those who with him had toiled and suffered, and were destined to be his immediate successors in declaring the new revealed truths of God, might

be with him where he was, when their toil was over, and their labor on earth was ended; that they might behold his glory, and be partakers of joy in that realm of unchangeable and unmingled purity, love, and bliss.

The prayer of every christian heart, to whom the Father hath given objects of affection, is like unto that of our Lord, 'Father, I will that they whom thou hast given me be with me where I am.' Heaven's bliss would not be perfect without the presence of our loves; and our hope of admittance there would not be joyous, did we believe that those we love are to be excluded; and as there is revealed unto us another state of existence, so truly, we believe, it is revealed that we meet and recognize in that world our friends in this.

The hope of meeting and recognizing our departed friends, we regard as rational and justified by scripture; but, as in all things pertaining to the peculiar nature of the future world, it becomes us to cherish a profound humility, as creatures of very limited comprehension.

It is a delightful hope, as then the gloom of parting is robbed of half its sadness; and we look upon the departing as travellers to a far country, to which we shall soon haste, with the rapturous assurance that we shall embrace again at the end. Proofs that such is the truth, we shall advance, and pray that they may have the same consoling effect on other minds, that they have had on ours, to mitigate the grief of parting with those in whom our heart's affections have centred.

When a dear friend goes to a strange land, that country immediately has an attraction we never felt before; we then love to hear of it—news from thence comes to our ears, like cool water to the thirsty traveller—we are grateful to the bearer of the intelligence, and at last that country becomes familiar to us, and we imagine our friend at but a short distance from us, dwelling in health, gladness and safety.

Thus should heaven become to us; the same good Spirit is there as here; and such it would become, were we to oftener meditate on it, receive the news which reflection on the revealed truths would communicate, and seek in gratitude that spiritual messenger from the better world, that comes in the still hour of prayer; and we, like Jacob of old, would have cause to cry, 'Surely the Lord is in this place, and I knew it not—this is none other than the house of God,

and this is the gate of heaven'—for the christian enters and enjoys heaven on earth by prayer—the spiritual communion of our soul with the soul of the Universe.

When from our presence our friends depart, we cannot tell whither they go—we cannot know in what region of space they dwell—it may be far, and it may be near, but it is not essential to our happiness that we have the knowledge; our hearts pant most to know whether we shall, or not, again meet and recognize them—the home of love is with the objects of her affection, shall she find them, and dwell with them? Hear our answer, and then meditate on these things.

The grand distinguishing doctrine of christianity is the resurrection from the dead; this resurrection is to be such to every individual, and they each are to retain their individuality; and a little reflection will show us that the hope of such a resurrection, is the hope we entertain. It cannot afford us any consolation to receive the ideas of antiquity, that at death we make a part of a great whole, and know nothing of our present, or a future personality; our memory, our affections, and our thoughts, here dwell upon persons as individuals, and our hopes of meeting them are directed to them as such; and our desire of a future existence, is a hope that we shall exist, feel, think, enjoy, and rejoice among others, possessing ourselves a distinct existence—an individuality—a proper personality, let the body that shall clothe the redeemed spirit be what it may.

This idea of an individual resurrection borrows great light from the resurrection of Lazarus and our Savior; they retained their individuality, though it may be remarked that they still retained their mortal body. But I quote them not as proofs of manner of resurrection, but as mere instances of the retaining of their individual affections and memories. Our Savior left his disciples just before betrayal after having affectionately counselled them, and given them proofs of his love; he died commending his mother to John, and his enemies to the forgiveness of heaven. He rose from the dead; and we trace the same love, condescension and wisdom. How kind was his tone to Mary—how condescending was he to the doubting Thomas—how well did he remember the denying Peter, reminded him of his fault, and kindly assured him of his full restoration to his favor—how wisely did he counsel the eleven, and departed from their sight even while his hands were uplifted to bless them;

and says Paul, 'Jesus Christ, the same yesterday, to day, and forever.'

But we think it will not be denied that the scriptures warrant a hope of an individual resurrection—no other hope can yield us consolation. From thence we infer that we must have a consciousness of our personal identity—we must know that we were the same person who existed here, and consequently must retain that one's memories. We must lose our personal identity, if we do not retain our memories, and it is our memories which inspire us with the ardent hope to live again and greet our loves. If pure love never fails—if it defies the grave, and soars on immortal wings, memory must exist, as it is the preserver—the feeder of love; and without memory, the love of heaven must be an entire new created passion, and affections of this life must be crushed—must be annihilated—which cannot, cannot be. Love is the image of God on the human soul—eternity cannot efface it, but brightened it shall shine forever—ages on ages—time without end.

If then memory exists, and we are confident that it must exist, we must be conscious of the acts we have committed in this present state; we must also remember toward whom those actions were performed, and the exciting causes. All our actions are the result of excitement; we should be passive beings were there no circumstances to operate on our faculties and excite us to action. If then we remember actions, and our course of conduct here, we must also recall those who were influential in causing our course to be as it was. If we remember an injury which we committed on earth—if we recall a wrong act performed here, we must remember the person thus injured, or wronged. The same on the other hand; if we remember hours of joy and gladness—of performing benevolent deeds, we must remember the associations connected therewith; and how much more will memory recall of those who have been intimately connected with us—who were prominent amongst those who formed our characters—who were the brightest stars in our sky, and now glimmer forth in radiant beauty as fancy directs her eye to the past—who drew to themselves the holiest, most fervent and enduring affections of the heart, and to whom we yearned through life. True it must be, that we shall recall our former actions, associates, and loves; and as now, the holiest recollections will rise above the rest, and the soul

will leap for its own, heaven will smile upon the re-union, for it will be a holy one.

Here we should notice one objection, which perchance may arise in the thoughts of many, which may be supposed to mar the truth of the perfection of bliss in heaven.

The objection is this—if we admit memory to be retained by the inhabitants of futurity, we shall admit remorse there, and that will mar their bliss.

That memory will be retained is admitted; but that the pain of remorse will be felt, we do not admit; for the simple reason that all ignorance will be removed, and with ignorance all guilt. Ignorance of the best good lies at the root of all evil actions; and no man can stand acquitted before his own conscience until his guilt is removed, and guilt cannot be removed but by a knowledge that ignorance was the cause, and that all things have been made subservient to the greatest possible good.

No man would commit a guilty action did he not think thereby to obtain some good, nor would any man manifest an angry passion were there no cause to excite him; these erroneous views of happiness being removed,—no cause existing to excite an evil disposition—knowing what evil acts we committed were performed through ignorance, and the moral fitness of all God's requirements being made clearly manifest, we shall have no other feeling than praise to God for our deliverance from all evil—from vicious appetites and passions, and being made free indeed by a knowledge of the truth, our souls will be filled with ardent love and sincere devotion. Then will there be glorying to Him that loved us and washed us in his own blood from our sins, and made us kings and priests to God and his Father, to whom be all the praise.

But to return. It is allowed by many that we shall recollect our friends, and yet will not be permitted to be re-united to them in a future world. But this idea is repugnant to the goodness of God, and all the holy breathings of the human heart—love rejects it, for it cannot be truth. We pray the Father, that they whom he has given to our affections may be with us, not far from us; enjoy what we enjoy—be in happiness as we are; He will not disregard that prayer, offered in humble imitation of our adorable Master; and our loves will be where we are, and with us enjoy the delights of the spirit's home.

'It must be so ; 'tis not for self

That we so tremble on the brink ;

And striving to o'erleap the gulf,

Yet cling to being's severing link.

Oh ! in that future let us think

To hold each heart the heart that shares,

With them the immortal waters drink,

And soul in soul grow deathless theirs !

There is one other manner in which this re-uniting of separated friends may be proved, which requires no labored argument to set forth its rationality. This proof flows from the scripture representations of heaven as a place of society, as a social state. In that state the soul must either have a totally distinct sphere of action, or it must associate with kindred spirits ; and it would not be an easy task to imagine how the first, or the lonely, solitary state of being, can be a happy one ; while on the other hand, it is perfectly natural to associate pleasure with sociability, for such are the laws of the human mind, that man may correctly be called a creature of society—'tis in its warmth where, like the leaves of the budding rose, his faculties and affections expand, and as the rose while it yields its own fragrance, gathers the like from the odor of those around, so man gains pleasure in society while he imparts joy to others.

A life of loneliness though amid pleasures innumerable cannot be a happy one, and hence when we read descriptions of the enjoyments of heaven, we always find them described as the mutual pleasures of myriads. The Revelator speaks of ' a multitude which no man could number,' surrounding the heavenly throne, and many phrases are used in reference to the future state which imply society and mutual intercourse, such as a city, kingdom, and assembly.

Heaven then being a social state, and we carrying with us our affections purified, it is reasonable to suppose that they will seek first those to whom they have here been given, and to whom they were through life consecrated. The mother will seek her children, and the children their mother ; they will recognize each other, though the manner, means, and communication between them cannot be described.

Again. The exhortations of scripture to comfort bereaved friends on the loss of those near and dear, imply recognition and re-union. David seems to have cherished these views when he said of the child, for whom he so bitterly mourned, ' Now he is dead, wherefore should I

grieve ? Can I bring him back again ? I shall go to him, but he shall not return to me.'

All the comfort, based on the resurrection, that is imparted to mourning ones, who grieve for the objects of their love, takes for granted that they shall meet them as individuals, and be happy in their society ; and this deserves to be weighed well—to be considered calmly and prayerfully, as an argument for re-union of friends.

We shall seek the society of our friends, because we have known, loved, and enjoyed them better than others ; they are identified with our whole life, and the remembrance cannot be destroyed but with our consciousness, and that would be annihilation of our present state of existence.

Particular affection for those who have shared life's sorrows and joys with us—whose memories are interwoven with our consciousness—cannot prevent a generous affection for others in the future state. We here cherish especial regard for our near friends, and yet love the good every where ; we embalm the memory of our loves, and we also embalm the memory of the virtuous who were strangers, save by fame ; and hence a cherishing of an especial affection for our favorite flower, will not be inconsistent with a generous affection for those who throng around—we may love our own in particular when we are made inhabitants of heaven, and we may love every child of our Father there assembled, with a kind, generous, and holy affection.

Let us then desire with holy fervor, nothing doubting, that we shall meet again the loved of other days, that He who heareth prayers will in due time give gracious answer to our petition,—Father, we pray, that those thou hast given us, may be with us, where we are.

Let heaven be more to us like a reality—yea, glorious reality as it is ; let us feel that it is the home of the beloved—the place where our treasure is deposited, and let our hearts be there also. Many are they who in the enjoyment of united affections think not of the necessity of a heaven ; but when the master cord breaks, their shattered hopes seek a heaven as a refuge from despair—they look toward the hope of an invisible future, as the only star that can pierce the gloom of death—the future life has an attraction they never felt before, it holds the object of sacred affections, and thus, wo and sorrow become the parent of faith. B*.

NOTICES.

'UNIVERSALIST CIRCULATING FAMILY LIBRARY.'

Published monthly, by L. S. Everett, at Baltimore, Md. Each number to contain at least 32 pages, octavo, fair type, and good paper, of medium size, and to be afforded to yearly subscribers at One Dollar for 12 Nos., or by the single number at 12 1-2 cts., payable in all cases in advance.

We acknowledge the receipt of the first number of the above work, and would earnestly commend it to the attention of the Universalist public. The plan of its talented editor promises much usefulness to the cause of evangelical truth, as it contemplates the re-publication in a cheap and good manner, of the most valuable works in defence of Universalism. Being published in monthly parts, they will be more read, more widely diffused, and persons can send them, at a small expense, through the post office, to their friends in distant parts of the country. That the want of correct information concerning the doctrine of Universalism is the greatest obstacle against the progress of our faith in the hearts of men, must be admitted by all who have paid any attention to the subject; we therefore rejoice at the establishing of any work that aims to remove this difficulty, and more especially do we hail the 'Library' as an efficient aid.

The present number contains part of the controversy between R. J. Breckenridge and the editor of the Pioneer; the first letter in reply to Breckenridge's 'Attempt,' is worth the price of the whole—and brother Everett proposes to next republish that book of books, 'Smith on Divine Government.' That the works to succeed this will be judiciously selected, and correctly published, brother Everett's name as editor is sufficient guaranty. We wish him all success; and invite our friends to forward their subscriptions, and aid the diffusion of the work.

Abel Tompkins, at the office of the 'Universalist,' will act as agent for the 'Library,' and will be happy to forward subscriptions for that work; and also for brother Everett's paper, the 'Southern Pioneer,' published weekly at Baltimore, at \$2 a year, in advance; the sixth volume will soon commence, 'and extensive arrangements having been made for issuing it in a style of neatness unsurpassed by any similar paper in the United States, the editor feels justified in submitting, renewedly, his claims to a share of the patronage of a liberal public.'

'TRUMPET.' The Trumpet for June 25th, commences a new volume, and comes to us improved in appearance—new type, and contains the most excellent sermon delivered by the editor before the Mass. Convention at its late session at Wrentham. There are many wholesome truths, and much good advice to Universalists, in that discourse; let every subscriber read it carefully, and those who are not subscribers, become patrons immediately; read the sermon feeling they are reading *their own paper*.

'STAR IN THE EAST.' We are glad to perceive that the clouds have passed by, and the cheerful Star again smiles upon us, bright as ever. Be it known that the publication of the 'Star in the East, and New Hampshire Uni-

versalist,' awhile suspended, is again resumed; brother J. G. Adams is still its Editor, and Concord, N. H. its place of publication.

UNION OF PAPERS. We learn by the Christian Pilot of June 23d, that brother Drew of the 'Gospel Banner,' published at Augusta, Me., has purchased that establishment, and hereafter the two papers will be united. Brothers D. D. Smith and L. Thompson, are announced as associate editors with brother Drew, who will also be aided as heretofore by brothers C. Gardner of Waterville, and G. Bates of Turner, Me. 'He hath given a Banner to them that love him, to be displayed *because of the truth*.'

BR. D. J. MANDELL. We receive with pleasure the information that this brother has engaged to preach to the two Universalist societies in Westbrook, Me. Will he receive a young brother's good wishes for his prosperity? And may the great Head of the church bless abundantly this new connection, and the bonds of peace and love long unite brother M. and his people, in one mind and spirit. Brother M. requests that letters and papers designed for him to be directed to Stevens' Plains, Maine.

☞ Shall we not hear again from our valuable correspondent at Hartford, M. A. D.? for we hope she has not ceased to regard it as a duty 'to exert her powers for the faith she loves;' her kind favors have ever been welcomed, and we must confess that we delight to greet a female correspondent, and would that they were not so much 'like angels visits—few and far between.'

May we not hope to hear from M. A. D. early after the receipt of this number?

TO PATRONS AND READERS. We are happy to acknowledge the abundant approbation which our friends and patrons have been pleased to bestow on the first number of the present volume of the 'Universalist;' and that we may reasonably expect the continuance of their approving favor, we shall be careful that the work shall not fall short of, but advance its former merit. As our patronage increases, we shall be enabled to further improve the work, and if each of our subscribers would strive to obtain for us one subscription, our list would soon be enlarged, and we be animated in our endeavors to make the 'Universalist' all that its best friends would have it to be, and the 'Ladies' Repository' a rich cabinet of entertainment and instruction. We confidently look to our female friends for further aid in our behalf, and let each see that she merits the approving words, 'She hath done what she could.' May the female portion of the Universalist community smile upon us yet more kindly by the light of their patronage; our pen has never been wearied in their behalf; their dignity, influence and importance in society, we have sincerely and earnestly advocated, though perhaps in a feeble manner; and believing that the correct tone can never be given to social morals, until woman shall be elevated to her right station, and feel her true influence in the community, it shall be our aim to set forth as well as we can what we regard as the influence and importance of woman in her social and domestic character.

'She while apostles shrank could danger brave,
Last at his cross, and earliest at his grave.'

STAR OF BETHLEHEM. L. M.

COMPOSED FOR THE UNIVERSALIST AND LADIES' REPOSITORY,

BY A. DOTY.

1. When marshalled on the night - ly plain, The glittering host bestud the sky, One star alone, of

all the train, Can fix the sinner's wandering eye. Hark! hark! to God the chorus breaks, From

every host, from every gem; But one alone, the Savior speaks,—It is the star of Bethlehem.

2
Once on the stormy seas I rode;
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark:
Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem,
When suddenly a star arose,—
It was the Star of Bethlehem.

3
It was my Guide, my Light, my All:
It made my dark forebodings cease;
And, through the storm and danger's thrall,
It led me to the port of peace.
Through all the storms that veil the skies,
And frown on earthly things,
The Sun of Righteousness he eyes
With healing on his wings.